

3. AGXI, the lord of night/ grants
riches to (the
worshipper) who adores him with
sacred hymns.

AGNI, who art omniscient, and knowest
the origin
of gods and men, protect all these
(beings dwelling)
upon earth.

4. AeMj whom many variously-tinted
(mornings)
and nights increase₃ whom, invested
with truth, all
moveable and immoveable things
augment, has
been propitiated, and is kindly seated
at the holy
rite, as the invoker (of the gods)? and
rendering all
(pious) acts (productive) of reward,

5. AGXij confer excellence upon
our valued
cattle; and may all men bring us
acceptable tribute.
Offering, in many places, sacrifices to
thee, men re-
ceive riches from thee, as (sons) from
an aged
father.

6. (May A<m), who is like one who
succeeds (in
his undertakings), and acquires (what
he wishes
for), who is like a warrior casting a
dart, and re-
sembles a fearful adversary, who is
brilliant in
combats, (be, to us₃ a friend).

t,—having, or possessing, the night, as
then especially bright and illuminating; as the- text, *Agneyi*
vai rdirih,—
Night is characterized by *Agn-L* So> also, in one of
the mantras of

the *jfgnyadheya* ceremony, we have* *Agnir /yotir,*
gy&ttr Agnih
swdM (Ydjmaneifn Sanhitd^ p. 64)* Or the term
may be rendered,
also, " capable of destroying " (the
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